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BLOOD AND SUPERMAN

BY

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PUBLISHERS' NOTE

THE subject-matter of this book is to a large extent based on Theosophical teaching. The ordinary reader, who is not well versed in such teaching, may feel that the various theories and hypotheses put forward by the author are possibly far-fetched and fanciful.

The author has, however, made a close study of the blood for twelve years, and his investigations have always led him towards the unknown and the speculative. His reason for publishing this book is that by freely and openly putting forward his views the further study of this supremely important subject may be taken up by those who find themselves in sympathy with his ideas and ideals.

The author will be grateful to anyone who will send him additional facts or statements, favourable or otherwise, which bear on this subject. There is so much valuable literary material lying buried in the books of the past, so much that is now awaiting discovery, or rather rediscovery, that the author is sure readers could help him in furthering the special study that he has made of this subject.

INTRODUCTORY

"The Blood is the Life"

MOST people are familiar with the old Biblical saying that "the blood is the life." They see it quoted in the advertisements of enterprising firms. They hear it read occasionally when they go to church, and they come across it in a great many different ways.

Few, however, realise the exact significance of the saying or grasp its supreme importance as far as mankind is concerned.

Even those who are highly evolved in a spiritual, religious or philosophical way, or are deeply versed in the history and folklore of the ancient world, often fail to understand its true inner meaning.

Moreover, the more investigations are made into this subject of blood and life the more difficult, and, perhaps I ought to add, the less realisable, do the wonderful truths which underlie the whole subject become.

Furthermore, many of our habits, customs, and ceremonial practices centre round this one great world-thought that "the blood is the life."

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The opening chapter begins with a description of the curious rite of the Blood Covenant. Traces of this are universally found among all the ancient races of mankind, and it is still practised among the negroes and primitive races of to-day. By this rite two persons entered into a close and sacred compact of brotherhood by an intermingling of their blood. The wearing of signet and wedding rings, amulets, bracelets and earrings is a relic of this ancient practice. By means of another form of blood covenanting primitive man also sought to enter into a close compact with Deity by offering up, as a sacrifice, of his own blood, of that of his first-born or of selected human beings (cannibalism) and animals. Baptism and the "Lord's Supper" are shown to be modern variations, of a bloodless kind, of this phase of blood covenanting. The chapter finishes by a discourse on the idea of blood covenants as existing between God and man. Here God is thought to reach out towards the humanity which He has created, and to gather in those who are fitted to receive His call. The culmination of this covenant or "the being born again," as it is termed in the Bible, occurs when the Superman, or Christ stage, is reached. Here the perfected and immortal man returns to the divine source from which he originally sprung.

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The sacredness of blood and the ancients' strict injunction against eating it are explained. The blood was looked upon as the life of the animal and as the gift and guarded treasure of Deity. The ancient belief in the transmigration of souls

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is explained as depending upon this idea. The strict injunction of Moses to the Israelites, and of the Indian sages, against the use of blood as a food is based upon the sacredness and divine attributes of blood. The use of drug preparations prepared from blood as remedies for anæmia and other diseases is shown to be at variance with the ancient precepts dealing with this matter, and as contrary to Nature.

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The author explains why "the blood is the life." The blood is shown to be a vital substance, charged and sensitised by the electromagnetic forces of Nature. Just as the human voice can be heard at a distance by means of the sound vibrations which travel along the sensitised wires of the telephone system, just as this same voice can be recorded and reproduced by the phonograph, so does the blood act as a transmitter of the things that happen in the cosmic life or in the body of the animal. The blood, in other words, is a form of natural mirror which enables the animal or the man to sense and feel the cosmic life and to obey the instincts thus implanted in them. In man's case the mirror is a double one, since the blood also has to absorb, as pictorial impressions or forms, the thoughts, feelings and actions of the inner man, and so record them as inner experiences. When man can *consciously* utilise both parts of this mirror function of the blood, he gains full access to the cosmic life, as expressed by Nature, and thus attains to the Superman state of being.

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The blood as a mechanism, sensitised to receive pictorial impressions, is shown to be the chief factor in enabling the mind to function. Certain odorous principles, which give to animals and men their distinctive smell or scent, are believed to

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effect this purpose. The smell of the blood is the sum-total of all the odours which it contains. Most of these come from the various tissues and organs of the body, which are absorbed by the circulating blood as it passes through them. The scent is that which is peculiar to the blood itself. Every form of mental, emotional or physical activity disengages odours and causes bodily changes. All odorous substances (for example incense) have a most profound effect upon the body. All diseases, similarly, induce alterations in the natural scent and smell of the body. The ancients knew that these odorous principles natural to blood could be utilised to build up phantasms and pictorial forms of every kind. Hence their partiality for human and animal sacrifices in the dangerous practice of "black magic" to which they were addicted. There is reason to suppose that these odorous principles existing in blood are forced along the nerves by the circulating blood, and that out of this odorous emanation, or nervous ether, as it has been called, are produced, in a natural and orderly manner, the forms and concepts which constitute our thoughts, feelings and actions. In this way, then, the blood enables the mind to exercise its functions.

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Blood, by reason of its odorous principles which pass along the nerves, is the source from which our intellect is built up by the mind. There are three factors which build intellect: (1) The free mixing of blood which takes place among the more progressive races of mankind; (2) the stimulating diet—*e.g.* meat, sugar, alcohol, drug beverages and tobacco—to which Western nations are addicted; and (3) the intense thirst for wealth and enjoyment which is a feature of our modern life. The ancient man was *clairvoyant, but devoid of intellect*. Among such primitive races it was customary for tribes and even whole nations to keep themselves apart and to intermarry among them-

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selves. In other words, they did not mix blood. They lived on unstimulating foods (fruits, nuts, buds and herbs). The desire for wealth and for the gratification of the senses was confined to the search for food and mates. In order that man's intellect could be developed he had to lose this clairvoyance, to be temporarily separated from the cosmic life, so that he would be forced to rely solely upon himself. This could only be brought about by that extreme form of all-round stimulation which had the effect of forcing the development of the physical body and with it the nervous system. Then there would come a time when man, well developed intellectually, reached a stage of existence in which he tired of physical, emotional and mental stimulation. He would turn from wealth-making and emotionalism, and, instead, evince a desire to know the Truth of his origin. He would invade the domain of Nature in the hope that he might once more gain conscious access to the cosmic life, and this time with the added powers which his developed intellect would give him. He would begin to realise, and eventually visualise, the common life of all sentient creation. Then he would be anxious to work with the Creator in furthering and perfecting His plan of evolution. When man supplements the male attribute of intellect by reaching out to secure the female faculty of intuition, or when woman supplements her intuitive faculties by developing intellect, he or she attains to that degree of perception or illumination of the senses which leads to objective clairvoyance and Supermanhood.

CHAPTER VI 61

In this important chapter the nature of the blood and its relation to the physical body is investigated from the Superman point of view. Broadly speaking, we find that the physical body, as at present constituted, consists of two essential parts—viz. the brain or nervous system and the blood. Each of these have to be kept apart and distinct from each other, because they work on opposite

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lines. That is to say, blood builds and repairs the body as fast as the nervous system destroys it. The nervous system may be looked upon as the male or intellect-developing part of the human ego, which it builds at the expense of the physical body. The blood, on the other hand, is the female or intuitional building part of the body. Inventions, ideas, emotional feelings and great truths come to us in flashes, and these originate in the blood which is in touch with the cosmic life, which holds within itself all that has happened in the past and all that will happen in the future. There was a time in man's early history when he—*i.e.* the Adam-Eve type of humanity—was unisexual, in which he was what is called an hermaphrodite or composite being. He extruded his progeny from the left side, or from the organ called the spleen. There is reason to believe that the Superman will revert to this original or unisexual state of being. As it is even now, each individual possesses the potentialities and attributes of both the sexes within him or her, while the faculty which predominates determines the sex of the physical body. There seems, moreover, to be a struggle going on within the bodies of the present-day type of humanity between the brain and the blood. Each seems to be trying to invade the domain of the other and to gain a mastery over it. The nature and structure of the brain and of the blood furnish us with a key to this curious condition of things. Both the brain and the blood consist of teeming colonies of tiny cells. In the former we find special cells which are fixed in position. In the latter we note a similar group of cells which are continually on the move. The red and white corpuscles of the blood also are closely analogous to, if not identical with, the same type of cells found in sea or river water. The biologist calls these marine or river organisms protozoa. They build, are still building, the chalk cliffs, the coral reefs and the hard ocean bed. They are essentially Nature's builders, and it is cells of a similar character—*i.e.* in the blood—that build the human body and repair the

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ravages made upon it by the ceaseless destructive action of the nervous system. All forms of nerve activity, whether mental, emotional or physical, break down the tissues of the body, and the blood, or its red and white cells, has to effect the necessary repairs. My investigations lead me to believe that the red corpuscles are the unisexual, or hermaphrodite, progeny of the white cells (or amoabæ) of the blood colony, and that the red cells, by their rapid production, are the real builders of the body. The important point to note is that if these red and white cells behave like all other known forms of protozoa they must equally undergo two distinct phases of life—viz. a unisexual and a bisexual. If, then, the life of the blood is mainly confined to the production of red cells, unisexual beings, the problem is to find out where the bisexual phase of life takes place. In the primitive man the second, or bisexual, life evidently took place in the spleen, from which the progeny was extruded. Further investigation seems to show that when man became divided into the two separate sexes the bisexual propagation of the blood-cells had to be effected outside the body. The only possible solution of this idea is that the human male and female reproductive organs are the centres, or habitats, where this blood reproduction took place. Still further consideration seems to imply that the first task of the man or woman who aspires to the Superman state is to check and transmute this outside or bisexual reproduction of the blood-cells and to turn the great forces behind it inwardly. A rigid degree of sexual continence is essential to bring this about. It is reasonable to believe that the spleen may once more become active in this reversion to the old type of unisexual reproduction and that in this way the Superman would again emerge, or be born again, as a sexless being.

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In the concluding chapter the fact is pointed out that at the present time a deadlock has been

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reached in the world's progress. This applies not only to religion and science but also to the dietetic, temperance, social and moral problems which now confront us. The development of intellect has left man's mind in such a state that it is like a wild horse which needs to be trained and tamed into subjection to the will before it can be of real service to him. The way this mind-taming is to be done is discussed. A general all-round simplification of life and work is a necessary part of this task. We must also believe in ourselves and try to make ourselves really useful and helpful to the world. We have to try to substitute co-operation for competition. We must not dabble in the occult until such manifestations come naturally to us. We have to try, by slow, hard and patient work, to merge our intellect into our intuition faculties, and so acquire a full degree of intuitive perception. This is the sole gate of entry to enable us to see clearly these inner truths which are an integral part of that higher life, to gain access to which the Superman aspires.

CHAPTER I

The Belief that the Blood is the Life is a Universal One, dating back to Prehistoric Times

LET us begin our task of investigation by a few brief references to the prehistoric rite of blood covenanting, which is intimately connected with this belief of the blood being the life.*

Blood Covenants between Human Beings

The blood covenant was a primitive rite of world-wide practice which was observed by all ancient races, and is still in use among large bodies of men to-day.

World-wide Rite

It existed, and still exists, as Dr Trummell states, in the primitive East, in the wild and prehistoric West, in the frozen North and in the torrid South. "Its traces are everywhere. It was of old and it is to-day as universal and as full of meaning as life itself."

* Much of the subject-matter of this chapter is derived from Dr Trummell's interesting book on "The Blood Covenant," published in 1887.

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In this rite it was, and still is, customary for two persons to enter into a close and sacred compact by means of the intermingling of their blood, either through the agency of a mutual tasting or by some form of inter-transference.

So sacred was this tie held among its many votaries that, in the East especially, it was reckoned as even closer than that of natural descent.

"Blood is thicker than Water"

In the West we often say, for example, that "blood is thicker than water," but the Eastern and Syrian asserts that "blood is thicker than mothers' milk," or, in other words, that "blood-lickers are more truly one than sucking brothers."

In Africa, according to the written descriptions given by Livingstone and Stanley, the ceremony is completed as follows:—

The hands or thumbs of the two parties concerned are joined, then small incisions are made in the clasped hands, right cheeks and the pits of the stomachs. A small quantity of the flowing blood is taken off from each bleeding point in both parties by means of a stalk of grass. The blood of one participant is put into a pot of beer and that of the second into another. Each then

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drinks the other's blood, and the ceremony is completed.

The Asiatic ceremony, whether Semitic or Arab, is similar to the African, with the exception that the blood is not imbibed as a drink. Each sucks his co-covenanter's blood, and the record of the event is bound on the arms of the contracting parties as an amulet.

The old Norse people practised the same rite. They caused the blood to interflow from their two pressed hands while they lay together underneath a lifted sod of earth. This conveyed the idea of the burial of the two lives in their individual separate lives and the intermingling of their lives (through the intermingling of their blood), while in their temporary grave, in order to rise again with a common life.

Aristotle aptly phrased this root idea of blood covenanting in his citation of the ancient proverb of friendship as "one soul in two brothers."

The main point which this strange ceremony conveys to us is that the blood is the life of a human being. Not that it is essential to life, but that it is in a peculiar sense life itself, and that, by its passage from one person to another, it carries and imparts that life.

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Now it is a singular fact that the amulet, necklace, bracelet and ring all alike owe their origin and binding force to this primitive blood rite, where the record, as an amulet, was bound on the thumb, the arm or the neck of the contracting participants.

Thus the use of the wedding ring, the signet ring and the necklace or rosary still serve as the seals of our most sacred ceremonial covenants.

The reinstatement of the Prodigal Son was made by putting a ring on his hand (Luke xv. 22).

In the marriage ceremony among Christian nations the use of the ring as a record of the event is a relic of this old-world rite.

In former days in England, as many old portraits show, the thumb ring was used. This is thus an adaptation of the practice of binding together the thumbs in the rite of blood covenanting.

The universal modern use of the third finger has been attributed to the relation which that finger bears to the heart as the blood centre of life. It was thought that a special nerve ran directly from this finger to the heart.

The earring and nose ring likewise are both symbolical of blood covenanting obligations. The piercing of the ears or of the

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nose caused the blood to flow, while the ring used was the token or covenant record of the event.

The wearing of the earrings is said to have originated among the ancient Central and South American races. One of the religious festivals of these people was that of the piercing of ears.

Blood Covenants between Man and God

From the original rite of blood covenanting between man and man there evolved simultaneously a universal practice of blood covenanting between man and God, or between man and the gods whom he worshipped. This idea, exoterically, is at the bottom of all the human and animal sacrifices of the past and the present.

The primitive man counted blood, whether his own in actuality or that of a substitute being, as a means of bringing him into contact with God, or with his gods.

The line of thought-reasoning was much as follows:—

God is life. All life is from God, and belongs to God. Blood, therefore, as life, should be the means whereby man can obtain interunion with God.

Blood, it was reasoned, was not death but life. The shedding of blood Godwards was

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not the taking of life but the giving of life.

Blood sacrifices, although they entailed hideous cruelty on the victims, were regarded as acts of propitiation, or even of gratitude and of affection towards the gods. In the highest form of interpretation they were symbolical of man's reconciliation to God.

The primitive conception of blood sacrifice is reflected in the rites performed by the prophets of Baal, who made deep incisions into their own flesh on certain ceremonial occasions.

After a time, however, substitute blood came to be utilised. Hence we frequently read of first-born children being used for sacrificial purposes. Now we must remember that the Oriental prizes the life of his first-born more than he does his own. It is a terrible thought for an Oriental to die without a son.

For this reason we cannot fail to note the supreme selflessness of Abraham's willingness to sacrifice his only son, Isaac. God is said to have proved Abraham's faith, or friendship, by urging him to offer up Isaac, his only son, as a burnt offering, or as a substitute blood covenant. The incident also throws light on the title given to Abraham—namely, the "Friend of God."

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The practice of circumcision was made the seal of this "friendship" with the gods, or with Deity. It was but a modification of the old blood covenant rite as made between man and man. The act of circumcision was the form in which the Israelite showed that he had entered into a blood covenant of friendship with his God. The priest, as God's representative, by biting off the skin and receiving into his mouth the blood, acted as God's substitute or deputy. The wound made by the operator constituted the record of the event.

Another object of this rite, incidentally, was that it rendered effective the divine injunction "to be fruitful and multiply."

When the sacrifice of a first-born child became unpopular, prisoners of war or specially selected human victims were used as substitutes for the covenanting rites between man and his god or gods. This is probably the way in which cannibalism, so prevalent among primitive races, originated.

It was customary to bind the victim, cut open his chest and tear out his heart. The Aztecs of ancient Mexico thought that the heart was the epitome, or soul, of the individual, so that to appropriate his heart was to appropriate his whole being. The heart was usually laid on the altar together with

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the collected blood of the victim, and this blood was either sprinkled on the worshippers by the officiating priests, was mixed into suitable drinks or was reverently buried.

The flesh of the human victim was often eaten, on the belief that this partaking of the sacrificial offering would act upon the "worshippers" as a form of human-divine interunion. The blood, so these ancient people thought, gave common life, the flesh common nutriment for the soul.

There is every reason to believe that the grossly inhuman practice of cannibalism had its origin solely in this rite, that it was essentially a deeply religious sentiment and not a mere animal craving for human flesh that was at the bottom of this hideous practice. Cannibalism is now restricted to a few savage tribes, yet there is every reason to believe that it was once a universal practice among the ancient races of mankind.

As mankind became more advanced, the human gave way to the animal sacrifice. An ox, horse, goat or lamb was selected as a human substitute.

Here also the heart and blood were collected and laid on the altar, to be subsequently sprinkled on the worshippers or to be reverently buried. The dead body was

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either devoured in a raw state or incinerated as a whole, to form what was termed a burnt offering.

The Jewish Passover is an instance of this form of sacrificial worship. It originated in the days of the Egyptian Captivity. Jehovah was believed to utilise the flowing blood of a lamb as a substitute token. This blood was put on each house of a descendant of Abraham as a token so that plague should not reach any of its inmates. The flesh was eaten reverently as a mark of that communion. The life blood of the lamb was to be caught in basins and then all the tents were to be smeared and all the children marked on their foreheads, as an evidence of their relation to Jehovah in the covenant of blood friendship.

This ceremony which, in a modified form, is still strictly held by Jewish people, originated the Jewish custom of wearing on their foreheads or arms a crown, amulet or phylactery. The sprinkling of blood on the worshippers originated the Church practice of baptism. The water used was symbolical of the blood and, therefore, of the life, which was henceforth to be dedicated to God in blood covenant.

Further progress was made when animals ceased to be offered as substitute sacrifices,

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and only certain customs relating to the rite were left.

Among these we must include the drinking of wine at the marriage ceremony and the toasting or drinking of healths on festive occasions. The symbolic blood and wine of the covenant rite, or of the sacrificed victim, then came to be represented by the wine alone. The juice, or blood, of the grapes represented the old idea.

The "Lord's Supper," or the communion service of the Church, is in reality a survival of the blood rites of the ancient world, the blood represented by the wine and the flesh by the communion bread or wafer.

All the old religions of the world had a communion service in one form or another, even before the human and animal sacrifices had had their day.

In China, for example, during the symbolical sacrifices in the Temple of Heaven, the blood was called the cup of blessing and the burnt offering the meat of blessing.

Among the Parsees of India and Persia it was customary to drink the red juice of a certain plant called Haoma in certain religious festivals. Small bread wafers, called Durum, and covered with a piece of flesh, were also consumed.

The Central and South American Indians

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used cakes of maize sprinkled with their own blood. These were eaten in sacred rites. They also used an image of their god made with seeds from the first fruits of their temple gardens. This was mixed with a certain gum and with the blood of human sacrifices, and was partaken of by them under the name of "Food for the Soul." The Jesuit missionaries, after the Spanish conquest of South America, recorded this ceremony with some surprise, and described it as a counterfeiting of their own Christian sacrament, whereas, in reality, their own ceremony was but an improved and more spiritualised adaptation of the older rite.

Covenants between God and Man

The evolution of man would seem to have developed through three great stages of progress. The last stage is the one in which blood covenants, proceeding from the Deity manwards, became possible.

The hypothesis given below may seem fanciful to many readers, but it will be found fully explained in "The Secret Doctrine," that wonderful book which was issued to the world in 1888 by Madame Blavatsky. In my view, it fits in with the natural cosmic order.

According to this hypothesis, the first

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stage in human evolution was the hermaphrodite or combined male-female homo, who had to be guided, as the insects and wild animals are to-day, solely by instinct. (This idea is darkly hinted at in the Genesis story of Adam and Eve.) Their process of reproduction was by budding, as is seen in the case of certain plants or of yeast cells. This form of giving birth to progeny was symbolised in the rib story, the child being extruded through the side of the body, or by budding, as it is often called.

The second stage was that in which the hermaphrodite type of mankind evolved into the two distinct sexes as we see them to-day. Combined with this came a knowledge of good and evil, a partaking of the "Tree of the Knowledge of Good and Evil," or, in other words, an enlargement of consciousness.

This division in man by sex is symbolised by the Fall, or the Fall into Generation. Strictly speaking, this was not a retrograde step, but one of great progress. It meant that from a stage of instinctive existence, hemmed in by fixed laws, man henceforth was to acquire the knowledge that, in the Adam-Eve mankind, Nature alone knew how to use. Thus the two sexes, working in harmony, or as comple-

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ments of each other, would, in their turn, be able to take a hand in creative work.

The driving of the Adam-Eve sexually combined individuals into the world of work and toil, as separate entities and represented symbolically by Cain and Abel (the latter being a female name), was on a par to our present system of sending children to school so that they could learn.

Thus down the ages man and woman would go, gradually learning to distinguish between good and evil, steadily acquiring wisdom and knowledge and slowly evolving into more intelligent children of "Mind."

The separation of mankind into two sexes acted as a means of blood covenanting, a blending of the bloods of the two parents into the single one of the child, and the gradual evolution in this way of a higher state of consciousness. This, at first feeble and primitive, would ever be reaching out towards the Giver of Life, as shown symbolically in the resort to human and animal sacrifices.

Then the third or final stage would occur when man, having evolved his consciousness to the fullest possible extent physically, would be ready to return to God, who would then reach out towards the humanity whom

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He had evolved to gather in those who were ready to receive His call.

This advanced stage of human development we may not inaptly term the Christ stage, or the point when intellect combines with instinct to sense the higher vibrations, when man comes into touch with the finer forces of Nature, which enable him to see and sense God.

Through the agency of the Christ the blood friendship between God and man would become a reality instead of a symbol.*

Thus the psychological time appears to be coming when the Christ principles which now lie latent in all men must manifest in all of us.†

The Christ came to show how this could be done, for He had in His own blood the life of God as well as the life of man.

“ If you follow My teachings, if you live the life I propound, you can put the spiritual vibrations which are typified in My person-

* He taketh away the first (or symbolic) that He may establish the second (or real) (Heb. x. 8-9, and John vi. 53-58).

† The reader will find this beautifully portrayed in “ The Apocalypse Unsealed,” by James M. Pryse. London : J. Watkins.

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ality into your own inner self, into your own blood." This is the narrow way, He seemed to say, which leads to the full consummation of the blood friendship between God and man, to eternal life.

CHAPTER II

The Sacredness of Blood and the Ancients' Strict Injunctions against eating it, because it was the Life

THE ancient Egyptians recognised that blood was, in a peculiar sense, life itself, while the heart as the blood source and centre was considered to be the symbol and sustenance of that life.

The life, which is represented by the blood and by the heart, appeared to be counted peculiarly the gift and the guarded treasure of Deity, and as being in itself a resemblance to, if not actually a part of, the divine nature.

Furthermore, the blood and heart were counted sacred to the gods and were not allowed to be eaten.

The only occasions upon which blood was sometimes allowed to be eaten occurred at the religious ceremonies, when human and animal sacrifices were made.

At the bottom of this strict injunction is the deep-rooted ancient belief that anyone who partakes of blood acquires the attributes of the man or animal from whom it was taken.

Believing, as they did, that the blood was

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the life, or soul, the idea of the transmigration of souls would not be other than a very natural deduction.

The blood being alike the life, or soul, of God, man and animals, if the blood of the one passed into the other why should it not be inferred that the different souls transmigrated accordingly?

"If a Hindu," as Dr Trummell puts it, "believing that the blood is the soul, saw the blood of a man drunk up by a tiger, was it strange that he should look upon that tiger as having within him the soul of a Hindu's blood which he had appropriated?"

The ancients fully entertained the notion of altering one's nature by the eating of blood, although there does not seem to be any evidence that they believed that a man could actually be turned into an animal, or *vice versa*, by the taking of the blood. Rather the thought was that the nature, soul or disposition of the partaker was changed, which seems to be quite a reasonable proposition.

Thus, when a Syrian killed his first man in open warfare he drank in his blood as a means of absorbing his fairly acquired life (Herodotus, "History," iv. 64).

According to Burton * the Dakotas are

* "Cities of the Saints," p. 11.

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not cannibals, except when a warrior after slaying a foe eats his heart and liver, with the idea of increasing his courage.

The native Australian finds an inducement to bloodshed in the belief, like that of the ancient Scythian, that the life or spirit of the first man whom he has slain enters the life of the slayer and remains as his helpful possession thereafter.

The Biblical injunctions against the eating of blood were very strict, and have always been enforced among the Jews even to this day.

Thus, when the Lord established a new covenant with Noah (Gen. ix. 3-6), the injunction was :

“ Every moving thing that liveth shall be food for you, as (freely as) the green herb have I given you all (flesh). But flesh with the life thereof, which is the blood thereof (flesh with the blood in it) shall ye not eat.”

Here the blood of even those animals whose flesh might be eaten is forbidden as food, because it is the life and therefore sacred to the Author of life.

Moses, too, who was fully versed in the hidden knowledge of the Egyptian priesthood, was strongly opposed to the eating of blood.

“ Ye shall eat no manner of blood, whether

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it be of fowl or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people ” (Lev. vii. 26).

“ For as to the life of all flesh, the blood thereof is all one with the life thereof : therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh : for the life of all flesh is the blood thereof : whosoever eateth it shall be cut off ” (Lev. xvii. 14).

The Indian sages were equally emphatic on this great question.

“ Blood,” says the Hindu, Ramatsariar, “ contains all the mysterious secrets of existence. No living being can exist without it. It is profaning the great work of the Creator to eat blood.”

In this connection it is as well to note that there are a large number of drug preparations, sold by chemists and stores, which are practically nothing but blood freed from its fibrin. They are rich in iron salts, and hence are often freely advocated in cases of anæmia and nervous breakdown.

I am totally opposed to the use of one and all of these preparations, partly because they consist of blood and partly because the use of iron as a remedy for anæmia is based on wrong principles.

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Anæmia is due not to any deficiency of iron but to self-poisoning from wrong feeding and faulty hygiene, which induces destruction of the red corpuscles of the blood.

The only way to permanently cure this disorder is to amend the diet and improve the hygienic surroundings of the patient in such a way that self-poisoning no longer takes place. When the self-poisoning is arrested the red corpuscles will no longer become destroyed.

CHAPTER III

Why the Blood is the Life

Now it is not an unnatural question to ask, why is the blood the life, and why did all the nations of the ancient world attach so much importance to this idea?

Dr Rudolph Steiner, an advanced German mystic, has helped to clear up several points hitherto obscure in connection with this important subject.*

The blood, he states, is a true double of the animal or human being in which it circulates. It represents, so to put it, a species of second being in the making, which plays the part of a mediator between the animal or man who possesses it and the one life omnipresent in the cosmos. In the blood of man is gathered together all that the material past has constructed in him, and in the blood is also formed all that is being prepared for his future.

It is out of this mediator principle, inherent

* "Occult Significance of Blood," 6d., T. S. Pub. Co., and "The Rosicrucian Cosmo Conception," by Max Heindel.

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in blood, that the Christ or spiritual principles, the faculties of intuitive perception, objective clairvoyance and clairaudience, which are attributes of the Superman, must eventually evolve.

Assuming this to be true, we can readily see how cogent is this old-world idea of blood being life and why the eating of blood, or of flesh foods containing it, was so strictly forbidden.

To put Dr Steiner's statements in other words, the blood would seem to be a wonderful form of natural mirror kept sensitive by the magnetic forces of the body. It reflects as pictures the many things that happen in connection with the cosmic life, and it is subject to law. In this way the lower animals can sense and obey the instincts, which, as pictures constructed by Nature, guide and govern their existence.

There is nothing very difficult to believe in this, since it is only a question of time when man himself will be able to see at a distance by the use of the metal selenium, which is sensitive to light vibrations. Just, too, as the photographer's sensitised plates constitute the very life element in his work or the electric current is the very soul of the commercial work which it is called upon to do, so this mirror rôle of the blood may be

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looked upon as the very life and soul of the blood itself.

In man's case the mirror is double, for in his body the blood must be capable of reflecting not only the cosmic life around him and the instinct implanted in him, but it must also receive pictorial impressions of the thoughts, actions and feelings of the inner man and record them as inward experiences.

The man of to-day has to use both parts of his blood mirror *separately*. Hence he does not enter consciously into the cosmic life.

When man has attained to the Superman stage the mirror function of the blood will be so arranged that conscious access to the cosmic life and to the higher realms of being will be always practicable to him.

The Superman will then be able to obtain free access not only to the past but equally to the future. He will realise and understand the plan of natural evolution through which the world is passing and he will consciously become a willing co-worker with Nature.

CHAPTER IV

Blood is the Life, because it enables the Mind to Function

WITHOUT blood, and its mirror attributes, there can be no manifestations of mind.

Assuming this statement to be correct, it throws much light upon the reason why the blood is the life. It also explains more definitely how the blood is able to act as a mirror. Besides this, it clears up many hitherto obscure points relating to mind itself.

Before we can comprehend this statement, however, we must first consider what mind really is.

Mind, as we know it, is dual in character—that is to say, there is a mind which flows inwards into us and governs and directs our bodily organism and gives us our own instincts. There is, further, another mind flowing out of us, which we in turn utilise to govern and regulate our own thoughts, actions and feelings.

We observe rudimentary evidence of mind in the case of plants and even in minerals. These, however, are so slight as to give the idea merely of a “mind in the making.”

Before life can attain to the animal, or

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plane of evolved mind, Nature has to build up for the purpose a suitable mechanism, or what we might call an instrument, a wireless receiver and transmitter such as our experts now use for the production of wireless telegraphy.

Among animals this is represented by the sympathetic nervous system or the so-called subconscious or instinctive mind, the in-flowing mind referred to.

In man's case an outgoing instrument has to be added before he can be evolved, and this instrument is represented by the conscious or outgoing nervous system, the brain and spinal cord.

As the plant shows little or no evidence of the possession of mind, it has to fall back upon the directing mind-force which animates Nature. This mind, or life force, inherent in the cosmos, comes into direct contact with the plant through its leaves and seeds, which are directly displayed to its influences.

Before the animal can be evolved from the plant stage the leaves of the plant must be turned inwards, converted into blood and kept continually on the move. Blood, therefore, may be defined as a peculiar form of circulating life material, an evolved product of plant life.

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As evidence of this we find that there is a striking analogy between the chemical composition of the chlorophyl, or green pigment colouring matter of a plant's leaves, and the red colouring matter or hæmoglobin of the blood itself. This shows how they are mutually related to each other.

To develop the animal, Nature grows a subconscious mind and, simultaneously, produces a blood, so that this inwardly flowing mind can function.

It is this double functioning of mind and blood that raises the nervous system of the animal to the plane of feeling or emotion. It is this that distinguishes animals from plants or minerals and gives rise to that state of being in which the cosmical and psychical life within the animal, and mirrored therein by the blood, can be not only sensed, as in the case of plants, but actually felt.

We are all agreed, I think, that the nervous system is not the mind, but merely the physical instrument which the mind uses to bring about its own functioning.

As proof of this, we may cite the fact that when a person dies his physical body and brain remain, but his mind is no longer capable of action.

Where has the mind vanished to? Most of us, at this stage of the world's progress,

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cannot tell, for we are endowed consciously with physical sight alone. We are thus unable to dive into the higher realms of being, or to sense the finer forces which are a part of the cosmic life.

Such being the case, we have necessarily to assume that the mind is composed of some form of superphysical matter, which, like electricity or magnetism, is invisible to our finite senses. Moreover, if we wish to elucidate matters further, our only alternative is to have recourse to those who can see things beyond the purely physical.

There are always a certain number of people among us who can see and sense these finer forces of Nature. We call them clairvoyants and clairsaudients, or seers and yogis, and we have to rely upon them to help us to gain an insight into the hidden mysteries which are connected with the mind.

All clairvoyants are agreed that thoughts which, as we know, are the outcome of mental or emotional activity, are to them visible things. They tell us that these thoughts or emotions assume appearances and shapes and become clothed in a kind of highly etherealised matter. These materialisations the clairvoyant calls "Thought Forms."

Trained seers assert further that they are able to judge, both clearly and accurately,

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as to the good or evil nature of a person's thoughts, or of the degree of control or development that he possesses. They do this by watching the colour and shape of the thought forms which are associated with the person who is subject to their special scrutiny.

If we accept the truth of these clairvoyant statements, and I, personally, see no reason why we should doubt them, then the question arises :

1. What are " Thought Forms " ?
2. How are they materialised so that the clairvoyant can see them?
3. What is the etherialised matter in which they are clothed?

Thought forms consist of certain colorations and definitely shaped forms, the nature of which is determined by the character of the thought created.*

They are materialised out of the finer force called " Mind-stuff " which the refined vision of the clairvoyant can both sense and see, just as the ordinary man can see the purely physical things with which he is brought into contact.

The etherialised matter which clothes the " thought forms " is derived from the blood.

The mind-stuff, like all things physical or

* See " Man, Visible and Invisible " and " Thought Forms," by C. W. Leadbeater.

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ultra-physical, is worked by means of very fine vibrations. In an interesting book by E. A. Fletcher, entitled "The Law of the Rhythmic Breath," and based on Indian teaching, it is stated that the life force which functions the universe and constructs our physical bodies, through the agency of the blood, is built up from five distinct types of etheric atoms.

These the author speaks of as the "five vital airs, or the tattwas." Such atoms materialise as vibrations and enable us to hear, touch, see, taste or smell the things that are around us. The difference between all these senses is only one of pitch or tune, depending upon the rate at which they are vibrating. This pitch also governs the shape, sound and colouring of the atoms. This, the author asserts, determines the nature of the sensation which is experienced. Acting through our various senses, mind is brought into touch with all these vibratory "tattwas" or manifestations of the life force. These, however, which bear a relation to the sense of smell will be found to exert the most influence in the production of thought images.

In this connection the odorous substances originating in the blood play a most important rôle.

The odorous principles of the blood,

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according to the investigations of Professor Jaeger of Stuttgart, who wrote in 1884, give to each animal its distinctive smell and scent. Strong acids, he remarks, applied to blood bring out the smell, while weak acids develop the scent.

We know that this is true, because certain animals, as blood-hounds, or primitive savages, in whom the sense of smell is highly developed, are able to track both animals and men by these very odours which their bodies or their blood emit.

The very smell of blood is peculiar. To many it is sickening, and the sight of it even may produce fainting among susceptible people. Animals seem too to associate life not so much with movement as with blood. A tamer is safe unless he becomes wounded and the animal sees or smells it. Some animals, as the carnivora, are attracted by the sight or smell of blood. The herbivora, on the other hand, are repelled by it, especially when near to a slaughter-house.

We know, further, that every organ and tissue of an animal has its own specific scent or taste. The flesh-eating epicure realises this quite well when he smells the odours which the heat of the culinary art has set free, or when he tastes and eats the viands prepared for his edification.

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Because of this fact we know that the blood must absorb, and thus contain, particles of all the scents peculiar to every one of the tissues and organs through which it is compelled to pass.

Taken together, these constitute the smell of the blood, and this attribute of the animal must necessarily vary with each individual species with its state of health, or with its psychical or mental condition.

We know that every mental operation is accompanied by disintegration of tissue, and is followed by the release of its inherent odoriferous particles. Every emotion and every thought disengages odours, while the quality differs with the type of such emotion or thought.

It is well recognised that emotions cause marked bodily changes. The pulse of a man in anger is different to that of a man who is sad or frightened. The bite of a dog is far more deadly if the animal is enraged than when it has only bitten in playfulness. The milk of an angry woman may act as a veritable poison to her child.

In general, however, these effects are transient, unless greatly prolonged, when permanent changes may occur which show themselves visibly in alterations in the hair, skin, nails and facial expression.

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Many odorous substances have a most profound effect upon the body. Such odorous chemicals as chloroform or ether, used as anæsthetics, completely abolish for the time being all emotions and conscious thought. Strongly scented flowers, tobacco, coffee, onions, perfumes or incense profoundly influence many people, especially singers, actresses and those who have highly developed emotional faculties.

The use of incense among the Catholics is based on the effect which this aromatic emanation is likely to exert upon the worshippers. The Catholic religion is chiefly noted among the great group of the Keltic races of mankind, in whom the emotional side of human nature is strongly developed.

Incense, we read in the Old Testament, was also used to protect the people from the harmful effects emitted by the Ark of the Covenant, the odorous principles released by the burning incense being able to bring this about.

A magnetic atmosphere in which disembodied entities may enter and clothe themselves as with a filmy garment can be temporarily produced by the burning of alchemical powders (incense). "This is the least dangerous," states Richard Ingalese,

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“because it does not deplete the operator of his own magnetism and because the entity cannot then masquerade as another in such an atmosphere” (“Cosmogony and Evolution,” by Richard Ingalese, 1907).

The real reason why human and animal sacrifices were so popular among the primitive races or among the uncivilised races of to-day was because in this way they could conjure up certain low forms of spirit life. There can be no doubt but that these awful practices appertaining to “black magic” must have been terribly fascinating to the elementary minds of such people.

We read of these sorcery rites in the Old Testament and in practically all the sacred books of ancient nations, while the literature of the Middle Ages is full of details concerning sorcery.

The priests of Baal,* we are told, made deep incisions all over their bodies. The object they had in view was to produce apparitions, objective and subjective, from their own blood.

Blood, they knew, begets phantasms, and its emanations furnish certain spirits of a low

* “They leaped [or limped] about the altar which was made. . . . And they cried aloud, and cut themselves after their manner with knives, till the blood gushed out upon them” (1 Kings xviii. 26-28).

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order with the material required to fashion their temporary appearances.

The reason why these primitive people could see the phantasms originating from the blood emanations was due to the acuteness of their instincts. Hence, like the tiger who smells blood or the trembling bullock led to the slaughter-house, it was not difficult for them to see these low forms of spirit life.

I have referred to these sorcery practices here because they have an important bearing upon this question of the working of the mind.

There is every reason to suppose that the blood, in a natural and orderly manner, does continually evolve odorous principles, so that man can create in it, or through it, his own images or phantasms in the guise of thought forms. This I consider is the real explanation as to how man brings his mind into action.

There is a constant interchange going on between the odorous principles which are created, stored and periodically released within the body by the blood, the tissues and the nervous system.

Through the odorous principles which we know the blood produces, a very special kind of emanation or aura of its own is created. We see a close analogy to this in the case

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of the wonderful substance called radium. The emanation from this substance is the one thing to which its marvellous powers are now stated to be due.

When the blood passes along the arteries it has to go into those vessels which supply the nervous system with its blood. During this circulation through the nervous mechanism this peculiar emanation becomes absorbed from the blood.

In this connection we are able to fall back upon the writings of the late Dr B. W. Richardson, who made a special study of this blood emanation, which he called the "nervous ether."

By means of the nervous ether, then, we are able to materialise our own thoughts out of the mind-stuff, or to transmit them to others. We are markedly influenced, far more than we realise, not only by our own thoughts but by those of others with whom we are brought into close contact.

This nervous ether, I suggest, has to be forced into the brain and nerves, and this necessitates some form of magnetic power which, in the case of man and the higher animals, yields heat as a by-product of its action.

This explains why man and the higher animals have warm blood. Some form of

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power is necessary to force this blood emanation into the nerves, just as it is when we burn incense, apply acids to blood to bring out its odorous principles, or cook food, to encourage and regulate this interchange of odorous principles.

Blood, then, as an electro-magnetic fluid, yielding warmth and light * as its by-products, is needed to bring the objective nervous mechanism of the mind into contact with the odorous emanations of the blood which flow into it. It is also necessary to bring the blood into contact with the inflowing mind or sympathetic nervous system, for the reason that feeling and emotion are intensified in proportion as the brain evolves.

Man receives his instinct instructions and his power of feeling from Nature, as an animal, through the nervous ether which flows into the sympathetic nervous system. He also, as a God in the making, produces his own special pictures and thought images from the same source, as it courses along the nerves controlled by the brain.

He is thus at once a servant and a master. As the former he must obey the laws of being

* Dr Kilner has invented a screen by which he and others with ordinary physical sight can now discern the etheric or light vibrations which issue from the human or animal body.

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prescribed for him. As a master he is able to engage, on a limited scale, in the same sort of work that Nature does.

As he evolves further, man becomes in time a real creator. In his many industries, inventions and discoveries he practically duplicates the work and utilises the laws of Nature. Her methods are based on scientific, artistic or philosophical principles in the production of plants, animals and men. Nature is always beautiful, if allowed free play, and always follows scientific laws, just as man in highly civilised communities follows Nature's ideals in his own little way.

CHAPTER V

Blood is the Life, because, by its Agency, the Development of Man's Intellect is alone rendered possible

BEFORE man can blossom into the Superman he must first fully develop his intellect, and thus acquire the necessary scientific knowledge, wisdom and moral stability which alone can fit him to take charge of the powerful superphysical forces which Nature uses in her work and can only yield up to him with safety when he is ready.

The Superman must live in a state of full objective clairvoyance and, with this faculty, he will be able to freely link up his brain, as the instrument of his intellect, with the sympathetic nervous system over which Nature now reigns supreme. Then he will be able to understand, perceive and freely use these powerful forces.

Thus there must necessarily be as big a gulf between the fully evolved Superman—The Master—and the ordinary man of to-day as there now is between the same man and the animals of to-day.

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There are three important factors at work at the present time which, while raising man far above the savage primitive man, yet effectually prevent him from becoming objectively clairvoyant or from reaching the Superman stage of existence.

One is the free mixing of blood which takes place among the more physically progressive nations of the world.

The second is the stimulating diet to which Western nations are addicted.

The third is the intense thirst for purely physical enjoyment, the craving for the effects of "the world, the flesh and the devil."

The mixing of blood, the craving after a stimulating diet, the craze for much wealth and excitement are a necessary and often very painful part of the evolutionary scheme of Nature, whereby the present man has been, and still is, forced to develop or evolve his intellect. In other words, it is Nature's way of imparting instruction to man so as to fit him for the work that he must do in the future.

The primitive Adam-Eve type of humanity was clairvoyant; he walked with God, he mingled freely with the Masters of Wisdom (Genesis). He saw them all the time, just as he did his ancestors. He did so for the

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reason that his intellect was in an undeveloped state and he had only his instincts to follow. His diet was of a pure, unstimulating type. He merely ate of the fruits of the earth. "Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed." So long as he had enough food his wants were quickly satisfied, and he thus lived a time of alternate somnolence and violent activity, just as the wild animal does to-day.

When the Adam-Eve type of humanity evolved into the male and female sexes—*i.e.* after the Fall into Generation (Cain and Abel epoch)—this clairvoyance was still retained, but with further evolution it became less in evidence.

Evidence of this modified clairvoyant condition of the primitive man is seen among the Chinese and Japanese, who are believed to be the last great offshoots of the races which sprung from Atlantis. They practise what is known as ancestor worship. They hold the belief that their ancestors watch them all the time, and they are careful in consequence to do nothing in their lives which will disgrace them in the sight of their forbears. Every year also, on a certain fixed day, they reverently place flowers and

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gifts upon the graves of their deceased relatives.

A contributory thing which helped this old clairvoyance was that the same blood ran through the entire tribe or even through the entire nation.* Tribes and even nations kept themselves apart in those times. Even to this day it is found that the negroes, the Red Indians, the aboriginal tribes of the southern hemisphere, as well as the Chinese and Japanese, do not mingle well either among themselves or with the nations of more modern origin. Hence to a large extent they still retain a certain amount of this ancient clairvoyance.

When the new races began to form which succeeded the Atlanteans, commencing with the Aryan or Indian races (of India), a free mingling of blood took place, and so this clairvoyance steadily began to disappear.

Why did it do so? The reason is that, owing to the free mixing of blood, the blood as a mirror became blurred, the odorous principles of the blood became mixed and changed, and the nervous ether was thus cut off from the cosmic life which gave access to the higher worlds of being.

A similar effect to this is noted when we mix the blood of one animal with that of

* Steiner, "Occult Significance of Blood."

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another not akin to it. This mixing is fatal to the animal experimented upon, or, if not actually fatal, is liable to produce dangerous complications owing to the destruction of the corpuscles of the blood which it causes.

In a similar way the mingling of blood among races destroys or alters the odorous emanations in such a way that the mind becomes unable to make clear pictures of the things that occur in the cosmic life.

Moreover, if we partake freely of highly stimulating articles of food, such as flesh-meat, sugar, tea, coffee, tobacco or alcohol, we still further jumble up the nervous ether coursing along the nerves. These types of food fill the blood with an abundance of odorous principles which have this effect.

The entire intellectual life of to-day, then, is the outcome of the constant mingling of new blood, of the meat, sugar and alcohol diet and of the fierce competition to which all Western nations have to bow in the fight to live.

The rise of the British Empire, of Australasia, Canada and America, is due to this condition of things, for it induces that form of intense physical activity which leads to abnormal physical growth and to a building up of the physical instrument of the mind, which is comprised by the brain and objective nervous system.

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This incessant physical activity finds an outlet in competition. Each person or nation fights for his or its own hand, and thus develops individuality. It also shows itself among nations as war.

War has its bright as well as its dark side ; it brings out the best as well as the worst side of human nature. When peace is made it also leads to a fraternisation of the ex-combatants which results in marked progress in intellect building from the mingling of their two bloods which ensues.

Conversely we see the reverse side of this form of evolution when families intermarry or when cousins are united together. Here there is a tendency for the children of such unions to return to the primitive state. This appears in more or less psychical or clairvoyant development, accompanied by an unbalanced or stunted intellect. The mixing of the similar bloods clears the blood mirror so that, as the child grows up into the adult, the development of the intellect is checked.

This suggestion that the mixing of blood, the stimulating diet and the keen form of mental activity which shows itself in competition or war are the potent factors in the development of intellect may appear harsh and contrary to all that we consider right or morally sound.

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The more, however, we look at the facts the more we shall be convinced that this is the correct solution of how Nature has built up the intellect of the Western nations.

And what of the future? Is this mixing of bloods, this craze for stimulating foods and drinks, this desire for worldly possessions, power and excitement to go on indefinitely? I think not. There must come a time in the history of our own nations, as there did in those of the ancients, when intellect building can go no further. We must either alter our whole mode of living and thinking so as to become Supermen or we must become decadent and give place to some less civilised races. Most of the nations of the past have gone the way of destruction. Shall we of the West do the same? The future alone must decide.

CHAPTER VI

Blood is Life, because it builds the Body, and because it plays a most Important Rôle in the Evolution of Man to the Superman State of Existence

M. QUINTON, a French scientist, some time ago made some remarkable investigations. He studied sea-water in connection with animal blood. He discovered that the composition of sea-water, as it existed in primordial times, was identical with that of the plasma, or clear part of the blood, as it is found in our arteries to-day.

From these investigations M. Quinton arrived at the conclusion that man was once an aquatic animal and that he still bears in his very blood direct evidence of his pre-historic marine origin.

The blood is, as it were, a species of marine aquarium, and in the sea-water or plasma, which it still retains, are massed the organisms which are called the red and white corpuscles.

The simplest form of marine animal organisms are those known as the protozoa. They are usually composed of single cells which pass through a definite life phase, and

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they are essentially the builders of the hard, calcareous deposits which form the ocean bed.

We know that these organisms built the chalk cliffs and the coral reefs, and are still building them, because these deposits are filled with their dead bodies.

From the protozoa, by slow degrees of evolution, it is now thought that the crustacea or shell-fish came into being.

The feature of the shell-fish is that it builds round its body a hard shell or crust, as seen in the many varieties of crustacea ranging from the sand-flea to the oyster.

From the crustacea, the vertebrate fish, the reptiles and the warm-blooded animals have also, it is believed, been evolved.

Now the curious thing about all these vertebrate animals, of which man is the most highly evolved, is that their blood, or marine aquarium, as we might call it, has still a great deal in common with the shell-fish.

There is, however, this noted difference that the shell has been turned inwards, so that the animal is able to move about freely and to thus live a larger life. The vertebrates live outside the shell which Nature has supplied to them, owing to the protection which is afforded them by the body of flesh which has been built up around this shell.

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The long bones are the true home or crustacean shell of the blood, and the bone marrow which is found in the interior of these bones is the breeding-ground of the organisms of which the blood is composed. Here the blood is manufactured which runs all over the body. Here also it is secure from intrusion.

The long bones, then, are the chalk cliffs and the coral reefs of the human body, and they are built up by Nature for the use of the tiny protozoan organisms which we call the red and white corpuscles.

No scientist has as yet taken the trouble comprehensively to investigate this wonderful organ which we call the blood, or the organisms of which it is composed, from the esoteric standpoint.

No one has as yet troubled to trace out the life history of the organisms which constitute its very structure.

It stands to reason, however, that if they are analogous in their habits and life phases to other protozoa, they must fulfil their destiny by undergoing some form of life cycle such as do those found in sea or river water.

My own observations on living blood seem to me to have cleared up a great deal of the obscurity which I first felt when I entered

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upon the study of this subject. I still feel, however, that much yet remains to be done before the matter can be fully elucidated or reduced from a speculative to a scientific and exact state of knowledge.

To begin with, I think we are all agreed that the white corpuscles, or phagocytes, are minute, single-cell protozoan organisms, similar to those known as the amœbas, which exist in the sea or in fresh water.

All these low forms of animal life have to go through a double phase of life, just as a butterfly or moth does. The latter becomes first of all in succession an egg, a grub and a chrysalis, which then evolves into the male and female insect. These come together, fertilised eggs are laid, and these, when hatched, begin a new cycle.

The amœbæ do precisely the same thing. They have first to pass through an asexual stage of existence in which they merely form new organisms, and they have secondly to evolve into a sexual stage in which male and female organisms are then necessary for their due propagation.

Now if the white corpuscles behave as all other protozoa do, they must go through a similar life process.

As far as my observations go, the asexual progeny of the white corpuscle is the organ-

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ism which we call the red corpuscle. In the long bones the phagocytes, which are in their own home, are continually producing red corpuscles as their own special asexual progeny.

I think that it is easy to prove this, for the red corpuscles under certain conditions can be seen to be composed of a variable number of tiny little organisms, or sporozoites, which are sometimes called platelets. It seems to me that this red corpuscle is essentially like a protozoan plasmodium or an asexual cell, and that it is of a similar nature to that formed by any ordinary amœbæ.

When people suffer from toxic conditions, or when normal red corpuscles are immersed in a weak poison solution—*e.g.* a one-per-cent. solution of potassium oxalate in distilled water—which has the same effect upon them, the red cells become shrivelled or cremated.

We see the corpuscles in a state of agitation, or what is termed “Brownian movement.”

I have watched and photographed these cells repeatedly. I have seen the platelet organisms, which are inhabitants of the red cell, undergo a violent death struggle, and, when the cell breaks up, I have noted how

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the organisms thus released will dart across the field of the microscope until the poison solution kills them.

The whole force of Nature seems to be directed towards keeping these red cells in their plasmodial state. As such they fulfil their proper rôle of doling out nutriment to the soft tissues of the body.

There is every reason to believe that these red cells produce the special secretion, or the serum-albumen of the plasma, which can be used by the soft tissues as their building material.

If the leucocytes alone were employed for building purposes they would simply convert the entire organism into a hard, bony mass.

In certain forms of ill-health, accompanied by indigestion, constipation, colitis, etc., the relative number of leucocytes becomes increased.

In such cases, certain toxins or germs are produced in the digestive system which ultimately pass into the blood-stream. If allowed to remain there they will break up and destroy the red cells. It is part of the work of leucocytes to ingest these objectionable toxins and germs, and in this way they are able to protect their progeny.

There is also reason to believe that these

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supplementary leucocytes are, for the most part, hatched out from the red cells after they have passed into the organ called the spleen.

It has been proved that, even in health, the leucocytes are more numerous in the blood which passes out of this organ than in that which passes into it.

A curious fact which confirms this is that cited by Dr Manoukhin, of Petrograd.* He obtained remarkable results in cases of consumption by applying X-rays over the spleen. Marked improvement and a diminution of the excess of leucocytes resulted from this treatment. Similar results are also obtained in the curious disease called leucocythemia. Here the leucocytes multiply to an enormous extent in the enlarged and engorged spleen. Under X-ray treatment the spleen becomes greatly reduced in size, the leucocytes are destroyed and a more or less permanent recovery sets in.

Another fact bearing on this subject is that in the embryo (*i.e.* the child before birth) the leucocytes are always present to a marked degree, constituting the condition called a leucocytosis. The reason for this is the necessity for the rapid and active growth of the bones of the body.

* *Medical Times*, p. 207, March 1914.

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When, however, the bones have been fully formed, Nature suppresses the bulk of the leucocytes * and looks to their progeny, the red cells, to carry on the main work of feeding the soft tissues. This prevents their undue hardening with the earthy matter which the leucocytes use in their work.

Whenever leucocytes appear to excess in the blood, during adult life, a premature hardening of the blood-vessels and the soft tissues ensues, for they become filled with the same earthy matter which is used for bone production.

Moreover, besides depositing earthy matter in the soft tissues, the leucocytes, when in excess of the normal, act injuriously upon the plasma of the blood and the serum-albumen which it contains.

Owing to the relative increase in the number of the leucocytes and of the earthy secretions which they produce, this serum-albumen becomes converted into another substance which is known as fibrin.

Dr W. de Lacy Evans, in a most interesting work on "How to Prolong Life," † has shown that fibrin is almost identical with serum-albumen. Practically the only differ-

* In healthy adult blood the proportion of cells present is 1 leucocyte to 700 red cells.

† London : C. J. Sawyer, 23 Oxford Street, W.

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ence is that it contains 1.5 per cent more oxygen.

Now lime salts are known to be necessary to bring about this conversion of serum-albumen into fibrin. It is also known that this coagulation cannot take place without the presence of leucocytes. This process of coagulation of the blood happens in a natural and orderly manner when blood flows out of the body after an injury, because it is necessary to arrest the flow. The lime salts secreted by the leucocytes convert the albumen into fibrin and thus bring about this wonderful attribute of blood.

Nature allows a few leucocytes to be present in the blood-stream, so that the blood can be made to coagulate if at any time injury to the soft tissues has happened. She does not, however, make provision for any excess above the normal number.

Any excess of leucocytes above the standard of 1 to 700 is abnormal, and means disease of some sort. When they do appear in excess the result is that the serum-albumen is converted into fibrin within the blood-vessels. This fibrin will be carried into the soft tissues and will gradually infiltrate the walls of the tiny blood-vessels as well as the tissues themselves. Being of a gelatinous nature, it is an easy matter for the earthy

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salts shed by the leucocytes to become enmeshed in this fibrin.

This statement explains simply and logically the conditions characterised by old age or senility, or of that premature ageing which is termed arterio-sclerosis.

Most of the statements made here can be fully confirmed and demonstrated by means of the system of diagnosis from the blood, set forth so lucidly and clearly by Dr Watkins, of New York, in his book on the subject.*

I have used this discovery daily in my investigations of many forms of disease for over twelve years, and it is chiefly owing to the observations which I have been able to make, as a result of this work, that a great deal of the subject-matter of this book has been worked out.

The most difficult problem still to be worked out is as to where the sexual life phase of phagocyte, or of the asexual organisms which make up the red cell, take place.

Like their prototypes in the sea the mission of the blood cells is to build. They build the tissues of the body, repair the damage done and maintain the normal heat of the

* "Diagnosis by Means of the Blood," 1901. London: Sampson, Low, Marston & Co.

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body. Most of this work is done during sleep.

Now within the animal body is also found another remarkable crustacean organism. It is just as remarkable in its way as is the blood and we call it the Nervous System. This consists of the brain and spinal cord, and is encased in a rigid shell made up of the skull and the vertebral spinal column.

Like the blood the branches or nerves of this nervous system travel to every part of the body, and it is thus seen to live, like the blood, outside its shell.

The nervous system is also built up of cells, which, I am convinced, are also of a protozoan nature. These cells, although much larger relatively than those found within the red corpuscles, are yet very similar in appearance. Moreover, both the nerve cells and the red corpuscle organisms need the highly complex, phosphorised fatty compound called lecithin, which is a distinguishing characteristic of both these cells.

We see, then, that side by side in the human body there are two separate and distinct crustacean organisms. When we come to look into the work done by each of them we discover that the two work in antagonism to each other, or perhaps I ought to say that

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they do work which is supplementary to each other.

The incessant activity of the nervous mechanism, during our waking hours, entails a ceaseless destruction of the tissue as a result of the mental, emotional and physical work done. The blood has to repair these ravages during the night, and to clear away the waste, so that when the sleeper awakens his nervous system can again start on a fresh round of tissue destruction.

If it were not for this periodical rest which the body obtains during sleep, if it were not for the constructive action of the blood in effecting the necessary repairs and the clearing away of the debris, the body would soon waste entirely away.

On looking further into this strange alternation of daily destruction and repair we may be struck with the idea that the active or creative work done by the nervous system at the expense of the physical body, wherewith to build up our intellectual faculties, represents the male type of organism. The blood, on the other hand, being passive and constructive, represents the female counterpart of the individual.

We know that every person can by development and work bring out the attributes of the other sex. A woman by culti-

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vating her intellectual powers approaches to the male side of her nature. A man by developing his psychic or imaginative faculties brings out the woman element of his being.

It would almost seem that the nervous system and the blood were both striving to obtain a mastery within the body, and that as things are at present ordained by Nature a balance has to be struck.

If the blood did not interpose at the right psychological moment by compelling sleep, the body would soon be destroyed. On the other hand, if the nervous system did not continually break down tissue the blood might go on building the body, just as a tree is built continually while it lives.

It is now generally believed that there are certain internal secretions, formed in what are called ductless glands, which control this constant alternation of destruction and construction.

The pituitary body, a small organ situated below the brain, is now thought to regulate growth, for when it is abnormal excessive or diminished growth of the child results.

Certain toxins produced by the body cells, and possibly certain internal secretions, are thought to induce sleep.

Apart from this mechanism there is a

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speculative theory handed down to us by Paracelsus and other Rosicrucians that there is a constant inner struggle going on between the nervous system and the blood to obtain a mastery over each other, and with it to obtain the actual possession or control of the physical body.

Thus we are told that the blood has seized upon the spleen, while the nervous system has partially succeeded in gaining possession of the heart.

The evidence as to the former statement, as already noted, is that the spleen produces phagocytes. The splenic vein is found to contain more phagocytes than go into it by the artery. This, too, is evidently brought about by the asexual organisms of the red corpuscles evolving into phagocytes within that organ.

As to the latter statement, the heart, we are told, is the only organ consisting of involuntary muscles (which are under the sway of the blood) which also contains some striated or voluntary fibres which characterise the voluntary muscles which are governed directly from the cerebro-spinal nervous system. This seems to indicate that the brain has, to some extent, made a serious commencement towards its efforts to obtain control of the heart.

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The object of this struggle seems to imply that a time may come when man will return to the Adam-Eve state of existence in which man and woman will once more combine together as two affinities, or as "one soul in two bodies."

If we read Genesis rightly we shall not fail to note that two distinct types of humanity are referred to. The first, or Adam-Eve type, is that in which the child was extruded from the left side—*i.e.* from the spleen. Such being the case the conviction is irresistible that Adam and Eve were hermaphrodite or composite beings joined together in the one organism.

The second, or Cain-Abel type of man, were separated sexually as we are to-day. The evidence which shows this is that Abel is a female name, while the murder of Abel can symbolically be taken as a veiled allusion to the first childbirth.

This brings us back to the point as to where the sexual phase of man's blood corpuscles is effected. In the Adam-Eve man it was evidently brought about within the body, in the spleen. In the sexually distinct type of man, however, it had to be effected outside the body, just as certain protozoa are found to do.

Thus, the protozoa which give rise to

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malaria and sleeping sickness require two animals wherewith to complete their life cycle. The first, or non-sexual, is effected within the body of the mosquito or biting fly. The second, or sexual, is completed within the blood or the nervous system of man.

I am strongly of opinion that the human generative organs are the actual breeding-ground where the organisms which compose the nervous system and the blood complete their final or sexual life cycle.

I think that the cells of the nervous system have their sexual counterpart in the male generative organs, while those of the blood are evolved in the corresponding organs of the female.

I believe that this will explain why the abuse of these organs is productive of such dire effects upon the health, and why any disregard of the right and natural ways of using this function for reproduction alone is so severely punished by Nature.

On the other hand, strict continence enables the essence of these sexual secretions to be reabsorbed into the body.

This not only makes for health but also builds up those creative intellectual and intuitional faculties which show themselves in the work which we do.

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Moreover, when we have learned to control this reproductive function, to turn inwards the mighty forces which they represent, we have solved one of the many problems of existence which bring us nearer to that Superman stage of being to which man must ultimately attain.

CHAPTER VII

Blood is the Life, because, by its Purification, the Way, by Mind Culture, is opened to a Realisation of Man's Future Heritage

WE have seen, from what has already been stated, that the mind of man functions through a nervous ether which is derived from the odorous principles which proceed from the blood.

We have further noted that, owing to the mixing of bloods, the use of a stimulating diet and the constant struggle for existence which the modern idea of capitalism and competition entails, the intellect or brain has been developed at the expense, temporarily, of spiritual progress.

This has been necessary in order to bring about the evolutionary development of the Western nations as strong individualised beings.

There is evidence to show that this development of intellect has now reached a stage when it can go no further. Our scientific experts, our ruling classes, our social reformers have come to a temporary dead-

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lock, and are now reaching out for some new methods of progress along different lines.

The wave of advanced religious thought which is observed spreading all over the Western world and comprised in Theosophy, New Theology, New Thought and similar earnest groups of thinkers, shows how humanity is striving to break away from the old order of things.

The desire to get rid of the stimulating foods and drinks, which we see in the rapid advance of the temperance and food reform movements, shows another line in which progress is being made.

The general unrest among all nations and communities and the desire for less work and more leisure, the reaching out after co-operation in the place of competition, equally show the same thing.

The whole trend of modern thought seems to suggest that the building up of intellect has gone far enough to justify some great changes in our lives which will help us to make progress towards that Millennium which we all desire and yet look upon as Utopian.

The most marked effect of this building up of intellect among the Western nations has been that the mental thought forms produced

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by the average man or woman are all mingled together in a confused and tangled mass.

Thus the mind of the present Western man or woman can be likened to a wild horse. It needs, therefore, to be tamed and trained before it can be brought into that condition of useful subjection to the will which will enable the man to make progress towards a realisation of this Millennium, or towards the acquisition of the latent forces which are inherent in him.

The European mind, in altered phraseology, may be compared to the diffused light from a small hand lamp, so that to develop its powers to the full he must find means of focusing this diffused light to a point before he can hope to have any real power.

The thought forms which he makes have to be brought into subjection and the pictures that are produced have to be reduced in number, simplified and strengthened.

This implies a necessity for a much greater simplification of our lives and the setting apart of a certain amount of time daily which must be devoted to mind exercises which will bring that unruly organ under better control. These comprise the practices of meditation and concentration about which we hear so much nowadays.

It will be obvious, then, that the first

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thing which we have to do to bring our minds under control is to tune the instruments through which mind manifests. Unless the double mechanism of the nervous system of the body is running smoothly, or the blood is in a healthy magnetic condition, it is impossible for us even to attempt the task.

Now how are we to set about this stupendous work? I confess that it is about the most difficult thing that Nature, or God, has ever set the Western man to do.

To control our minds we have to reduce our many wants and desires to a minimum. We have to try to efface self and to promote the welfare of others. Then we must set ourselves to become thoroughly efficient and masterful in the one piece of world's work which we have set ourselves to do. This is the best form of meditation or mind-concentration to work upon, because we can dovetail it into our daily lives. We have to try also to follow out in our lives the great Indian doctrine so beautifully expressed by Edwin Arnold in his "Song Celestial." We have, as he puts it, to work, and work as hard as we know how, to do the best work of which we are capable, and yet not to enjoy the fruits thereof.

To most people this will seem to be a harder saying than it will really be when put

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into practice. It means simply that we all need to do less work and better work and, with the consciousness that it is good, to be perfectly unmindful of the results. We must not be depressed, therefore, if seeming failure stares us in the face, or unduly elated if our efforts culminate in success.

We must never attempt too much, as by the overwork which unrestrained competition entails we create a crowd of confusing thought forms which are not conducive to the best work.

Above all, we must learn to believe in ourselves. The things that we desire are formed into thought forms in our minds, and they attract others of a like nature by the great natural and spiritual laws of attraction. If we think poverty or weakness we stay poor and remain weak. If we conjure up visions of power and efficiency we become powerful and efficient.

Then we must work for the advance of humanity by substituting co-operation for competition. In this idea of efficient service, whether in the way of teaching the young, healing the sick or, generally, in improving and uplifting the lives of the masses, by helping others, we likewise help ourselves.

These, then, are the lines to follow. There are no short cuts to progress. We cannot

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acquire intuitive perception or Superman powers by what is termed psychic means. It is always dangerous for the uninitiated to stare at crystals or bright objects, to work planchettes or to try in other ways to become mediumistic. These methods are dangerous because they are subjective. They do not lead to that clairvoyance in full waking consciousness, to intuitive perception, which is the attribute of the Superman. Rather do they point the way to nervous derangement, which end in obsession; insanity and moral degradation. One so often finds these dire results occurring among amateur adventurers in the realms of spiritualistic, psychic or occult research.

Having then seen the right way to proceed to improve and strengthen the mind and its instrument the brain, we must see that the quality of the nervous ether produced by the blood is as perfect as we can make it. Without this it is impossible to make any progress.

We have to be especially thoughtful about the hygiene and environment of our daily life. We have to breathe pure air and to be out in the sunshine whenever it is available. Above all, we have to be careful about our diet.

We need to eat pure, dry, natural food-stuffs *in great moderation*, to eat them

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slowly, and above all we must avoid flesh foods, manufactured or "shop" sugar, alcohol and all stimulating or highly odorous articles of diet. This is necessary, because they modify the nervous ether and thus spoil the mirror action of the blood.

With a pure, clean, highly magnetised blood we shall be able to produce clear, strong mental thought forms, and the way will be made clear to a marked degree of intuitive perception and a strengthening of will power.

We shall thus gain a better and a wider outlook upon life. We shall come to a fuller realisation of the true brotherhood which exists, or should exist, between man and man or between man and the animals. We shall also acquire a greater knowledge of the inner truths which underlie this great world-thought of the blood being the Life.

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